EAST WEST 東西報

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Urges board election

Kennedy: Six Co. story misleading, erroneous

Three local Chinese dailies last week reported that Judge Joseph Kennedy, chairman of the Economic Opportunity Council, had concurred with the views and actions of the Chinese Six Companies to reorganize the Chinatown-North Beach Economic Development Agency board. Judge Kennedy told East/West that the purported statements made by him are "misleading and erroneous."

To clarify the issue and prevent any further understanding, Judge Kennedy has authorized Father Charles Donovan, EDA board chairman, to issue the following statements:

NOT REPRESENTATIVE

"Judge Kennedy did not consider the meeting convened by the Chinese Six Companies on April 8th to be truly representative of the poor in the Chinatown-North Beach target area, since it was neither open to the public nor were the poor invited to participate.

"He did not approve or endorse the actions passed at that meeting, since he fully recognized the Chinatown-North Beach Area Board, as it is presently constituted, to be the *sole* legal body established to conduct the anti-poverty program in this target area. He reaffirmed that the area board alone has the authority to determine its own policies concerning membership on its board, the number and composition of its members, the *criteria* for admission as well as the process and procedure of selection.

"Judge Kennedy firmly believes that any representation on the board must be decided by the board itself, while considering whatever recommendations or suggestions others may have to offer. While he encourages participation of community organizations to work for the poor, he considers the direct involvement and participation of the poor in the program to be indispensable.

DIRECT ELECTION

"Judge Kennedy strongly urges the Chinatown-North Beach Area Board to present a plan to the Economic Opportunity Council providing for direct election of representatives of the poor to the board in the most democratic process. He further suggested that the board should set up electoral districts within the target area from which a majority representatives of the poor shall be elected to be seated on the board.

"He specified that three seats should be allotted as follows: one to be filled by the Mayor's appointment, one to be elected by the youths of the area, and one to be reserved for some future needs. The remaining seats will be filled by representatives of organizations truly representing the poor in the target area, including those organizations presently on the board such as those representing public housing projects, both North Beach and Ping Yuen; and those representing other minority groups in the community, such as Filipino, Italian and Negro."

Piggy back building for bi-lingual study

Up in air, the projected Chinatown bi-lingual education center? Among sites proposed by the Board of Education for the center is the west end of the Broadway Street tunnel, a piggy-back building akin to the health clinic straddling the east end.

Michael Kittredge, project coordinator for the bi-lingual project, made the announcement at a meeting of the Association of Chinese Teachers last Thursday.

Other sites discussed by the school board were Victory Hall and Washington Irving School.

Kittredge, on leave from Jean Parker where he is assistant principal, is responsible for planning the academic program and providing the board with ways of funding the project.

$50,000 PROJECT

At themeeting , Susan Chang reported that the State Legislative has funded $50,000 for a bi-lingual project for kindergarten and first grade pupils next semester. The fund will provide a model demonstration class which will develop a curriculum for future studies.

The newly formed Association of Chinese Teachers (ACT) is headed by Philip Lum, a Samuel Gompers High School teacher on leave to Central Office.

Other officers include: Vice-Chairman, Roger Tom; Secretary, Lana Toy; Treasurer, Lonnie Chin, and John H. Lum, Newsletter Editor.

ACT seeks to participate in the educational policy-making of the community; provide channels of communication among the students,

(Continued on Page 2)

Top anti-poverty jobs up for grab

May 16 is the deadline for application for the top two positions at the Economic Development Agency for Chinatown-North Beach area.

The $12,500 to $14,000 per year executive director job and his immediate aide, the community organizer, which pays $777 to $944 annually, is open for applications.

At the same time, EDA also announced an opening for a secretary responsible to the area director.

For information call or write: EDA, 1074 Stockton St., or phone 397-5305.

Baccari: No rift with Fullilove

With only the mechanics of reproducing copies holding it back, the long awaited San Francisco Chinese Community Citizens Survey and Fact Finding Committee study should be out any day.

Some 300 volunteers from the community have been involved in researching the past nine months to produce the voluminous report.

NO DISAGREEMENT

The Study coordinator, Al Baccari, said this week the committee had no disagreement with figures made public by U. S. Immigration Commissioner C. W. Fullilove in a letter to Supervisor John Ertola in a Feb. 27 letter.

Fullilove, in fact, approved the section on immigration, Baccari said. "We want to make it clear," he added, "that we are working with Mr. Fullilove."

IMPACT COMING

Fullilove reported that only about 1400 Chinese came to San Francisco from Hong Kong in 1967 and about 1125 last year.

However, Bacarri stated:

"Regardless of whether the number is 1400 or 2000 we know we are going to get immigrants and we will have to deal with them. The full impact of the new immigration quota is yet to be felt."

Facts soon

AL BACCARI, coordinator of the Chinatown Facts Finding Committee, tells his committee that the 9-month-old study is completed and the report will be presented to the public this week. (Kem Lee photo)

Alioto meets Nixon—Chinatown Topic A

Mayor Joseph L. Alioto was among ten city mayors meeting President Nixon in Washington last Friday for discussion on Federation participation in solving city problems.

Alioto presented the White House with a 26-page background report on Chinatown prepared by the Department of City Planning in cooperation with four other city agencies and the San Francisco office of the United States Immigration and Naturalization Service.

PROBLEMS

The report—which begins by citing an agreed-upon total of at least 8200 immigrants who came to Chinatown in the past eight years through liberalized policies — outlines the problems of the tightly packed community and some possible solutions.

It pointed out that the Chinese, already condensed in the city's most tightly packed residential area, are being further squeezed by commercial and industrial development on the edges of their community.

It added that the area is deficient in many respects: housing, schools, jobs, transportation, recreation and others.

LACK ENGLISH

Many of the problems—particularly education and employment — are related to the lack of English language skills, said the report.

The report proposed some $27.6 million worth of improvements in Chinatown.

Alioto's staff emphasized that the report was not handed to the White House as a request for these funds, but was submitted for background information.

Chinatown Exchange

421-0943 is the phone number of the Chinatown Exchange, a project sponsored by the Immigration Committee of the Chinatown-North Beach District Council to give personalized, bilingual telephone service to the residents of Chinatown.

It is open from 1:30 p.m. to 9 p.m., five days a week, for persons seeking information regarding legal, health, employment, and other services. The Exchange will attempt to link the caller with the specific services requested.

The Chinatown Exchange hopes to be a service that is available when other service agencies are closed, namely an after-working-hour, seven-day-a-week operation. This is dependent upon the number of volunteers to man the phones.

The Exchange seeks concerned, bilingual (Cantonese-English) people who can give a few hours a week to receive calls. Those interested are urged to call 421-0943 or 776-6343.

EAST WEST 西東

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EDITORIAL

Fiat lux

We've been swatting the Chinese Six Companies right and left, right? It's like shooting an elephant with a pea shooter. And all we want to do is get the pachyderm to move.

We are pessimistic optimists from Missouri, ultra cautious. What we are trying to lead up to is the fact that Dr. Dennis Wong takes over the reins as president of the Chinese Six Co. this Friday for two months, and in rotation, another two months later.

So? So this is about the first time in history that someone under 40 has ever gotten to be president of the Six Co.

How did such a young shaver ever get to preside over the inner sanctum of the Consolidated Chinese Benevolent Association?

Dr. Wong is the newly elected president of the Ning Young Association and Ning Young is the big brother of the Six Co. And as such, its president gets to be the big man twice.

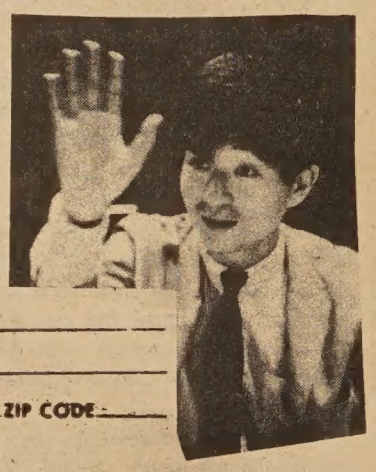
A pharmacist, Dr. Wong is young and earnest, and from what we know of him, is fair and open minded. He has risen from the ranks of his association to be its chief executive which means he holds the respect of his Toishan clansmen which form the largest Chinese district association in America.

There is one thing in his favor. He is able to bridge the generation gap and can communicate with both the elder and young.

Whether he can awaken the old guards of the Six Co. to realize that this is 1969 and not 1890 remains to be seen.

The Six Co. is in need of enlightened leadership. Perhaps Dr. Wong is the spark to provide it.

The Lit Professor Is a Gas



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Letters to the Editor

Reversed print

Dear Editor:

I wish to point out the possibility that there is an interesting mistake in your picture of the 40th anniversary of the Chinese Hospital. Is not the United States flag placed wrongly?

Is this indicative of anything?

Peace,
Franklin Fung Chow

(Editor's Note: Yes, Mr. Chow has an eagle eye. Some of the photos last week were reversed. To read properly, hold newspaper in front of a mirror. What's right should be right.)

Galileo ROTC

Dear Sir:

Mr. Robert Winkley, accompanied by Mr. Walter Bajor, visited the ROTC Office at Galileo High School on April 11, and presented the question of the cost of the ROTC renovation contract as opposed to other expenditures by the School District.

Mr. Winkley was informed of the following:

a. That the plan for renovation of the ROTC facilities *did not* originate with the Galileo ROTC Instructors, but has been in the mill from District for about six years now.

b. That the $41,000.00 (Mr. Winkley's figures) contract includes much more than just a new rifle range. It includes:

(1) A new arms storage area to meet Federal, State and City requirements on weapons and ammunition storage.

(2) New five (5) point rifle range for AAA Riflery Sport.

(3) Relocation of major electrical lines.

(4) Installation of numerous safety features (Baffle Plates, soundproofing, clearer lighting, etc.).

(5) Construction of Classroom for ROTC.

c. That the present range will be dismantled and the area returned to school administrators.

d. That the $41,000.00 expenditure is the first real cost to the School District in over 40 years. Prior to present school year, all costs of ROTC (except facilities) have been borne by the Federal Government.

e. That approximately 35 percent of ROTC salaries and all cost of supplies, equipment and teaching material is still borne by the Federal Government.

Robert E. Stewart,
Sgt. Major—Retired
ROTC Instructor

(Editor's Note: ROTC programs at college and high school levels have been de-escalated. Harvard and Yale universities no longer give credits for Reserved Officers Training Corps courses.)

Centennial plaque

DR. THOMAS WU (right), president of the San Francisco Dental Society, receives plaque honoring the society's centennial presented by the Western Conference of Dental Examiners and Dental School Deans. (Kem Lee photo)

Ivy Leaguer named as cultural center head

J. K. Choy, chairman of the Chinese Cultural Foundation, has named a young Dartmouth College art instructor as director of the Chinese Cultural Center.

William Ding Yee Wu, 30, will start his $10,000 a year job July 1. Wu once catalogued Oriental porcelains for the M. H. de Young Memorial Museum.

DUTIES

As director, Wu's duties will include formation of a cultural and social program for the center, personnel management and evaluation and purchase of art work for the Center's permanent collection.

He also will administer the programs he sets up, establish a library for the Center and act as liaison between the Center and local, national and international museums.

Wu, reached in Hanover, N.H., said he hopes to keep programs at the Center flexible and broad.

Wu said he sees the cultural center somewhat in the same light as the cultural centers now flourishing in Harlem, New York's black ghetto.

Some persons view the proposed center in San Francisco as a display for the art and culture of old China, he said.

Wu, who will receive his doctorate in Chinese art and archeology from Princeton in June, was born in Shanghai, April 15, 1939. His family moved to Hong Kong after he was born and he attended the Diocesan Boys School there.

PRINCETON

He came to the United States in 1957 as a Princeton freshman. From Princeton he received a bachelor's degree (philosophy) in 1961 and a masters (art and archeology) degree there in 1964.

Until the new Chinese Cultural and Trade Center is built on the site of the old Hall of Justice at Kearny and Washington streets — it is expected to be completed by June, 1970 — Wu probably will have his offices in the Chinese Cultural Foundation at 1044 Grant avenue.

Hospital auxiliary to show films on drugs

The Chinese Hospital Auxiliary will present two half-hour films, namely "LSD - 25," and "DECISION—Drug Abuses," on Tuesday, May 13, 7:30 p.m., at Commodore Stockton School Auditorium, 950 Clay Street.

Commentator will be Officer Herbert Lee, of the Narcotics Division of the San Francisco Police Department.

The public is invited, and admission is free.

bi-lingual

(Continued from page 1)

school, and community; promote the professional growth of the members; explore and present possible solutions to the unique problems of youth, and pursue those aims that would produce educational excellence in the community.

ACT ON REASON

Membership in ACT is open to all teachers of Chinese descent. General meetings are open to all concerned individuals, and will be held on the last Thursday of each month. ACT will schedule speakers who can present background information of current topics so that the group may act on a basis of reason.

For information write John Lum, 1540 Hyde St., Apt. 3, San Francisco 94109.

Not as Willy Loman . . . By Manchester Fu

We had a choice between attending Lincoln Leong's fashion show or a seminar on "Asian American Identity" last Saturday. Normally we go where the girls are, but we opted for the latter because we were curious about this identity bit.

Prof. Paul T. Takagi, a lecturer in criminology and education at UC Berkeley, spoke. A low-key personality with an impish wit, goateed Takagi quoted Socrates: "Know Thyself"; Will Rogers: "Be yourself"; and Popeye: "I yam what I yam."

Students have a severe problem with identity. They are raising hell, but it is a healthy movement. They are conscious of problems around them and protest against the hypocrisy in morals and the corruption in the system.

The drop-outs are going back to school to learn "content," rather than learning to be a "technician." They wear beards as a put-on while the authorities take them seriously and become uptight.

Deferment to the whites occur when one is overly touchy over one's race and becomes alienated. Self-hatred is the final step, changing one's name and looks. Hair bleach, eyes operation and silicone.

Prestige corresponds with performance. And prestige is conferred by others, not to be grabbed. Prof. Takagi cited the Chicago North Street gang where the leader is the toughest and holds the highest bowling average.

Prof. Donald Lim, a psychologist with the V.A. hospital in Palo Alto, disagreed. Conferment is the white man rule. The blacks have changed the rule.

Howard Imazeki, a Nisei newsman, felt that the search for identity was over emphasized. He said, "Maybe I'm old, but I know who I am. I look in the mirror, I see myself, Howard Imazeki. I don't hate myself."

A physician and surgeon, Dr. Rolland Lowe, agreed. The older people have no identity problems. They play the white man game. By rationalizing they keep their cool.

Takagi hoped that a Third World front may come from the seminar which drew Chinese, Filipino, Japanese and Korean participants. The seminar will continue for six more sessions under Prof. Lim. It is being sponsored by the UC Berkeley Extension under a Ford grant. For info, call Kathleen Devaney, 642-1643.

★ ★ ★

FORWARD, FORWARD, SIDE TOGETHER STEP: Lamont Cranston, the ventriloquist with the black fedora and cape, knows why Wellington Chew, the bi-lingual project director, didn't make it to the Association of Chinese Teachers meet last Thursday. That's the night he has his dancing lessons. . . . We missed the teachers meet, too, to free load at Yank Sing restaurant which hosted a gourmet dinner to show off its two new chefs, Leong Tim and Leong Kam from Lima, Peru, and Hong Kong. The Leong team concocted some fabulous dishes, which competed with a continuous flow of Three Star Hennessy cognac. The only thing missing were the dancing girls. . . .

AND SPEAKING OF DANCING GIRLS: Guess who was at supervisor candidate Gordon Lau's fund raising cocktail party at the Overflo on Bush? Mabel Wing, the New York actress and model who was a Miss Chinatown USA princess and one of the original dancers in the "Flower Drum Song," stage and film versions. Mabel is married to Richard Wong, a New York attorney. And Flavia Hsu Kingman, another dancing doll of FDS vintage, is now the mother of two in L.A. . . .

TIME DOES FLY AND SO DOES A KITE: Tommy and May Tong celebrated their Golden Star radio show's 30th anniversary last Friday. That's longer than Jack Benny and May doesn't play the violin. Neither does Jimmy Fiddler. And whatever happened to him? And Sonny Tufts, Walter Keane and Vaughn Meader? . . . The class secretary must be sleeping. But we think the juniors at Galileo deserve a bow. They sponsored a kite flying contest for the neighborhood youngsters at Washington Square a few weeks back. We didn't know about it either until we came across an old flyer. . . .

Yum sing

MR. AND MRS. GEORGE K. Y. CHAN, proprietors of Yank Sing restaurant, toast Chinatown newsmen who gathered for a gourmet dinner prepared by the restaurant's new chefs from Lima, Peru. (Kem Lee photo)

How to get into college

Educational Opportunity Program representatives from San Francisco State College will be at Galileo High School on May 1-2 to acquaint seniors with the EOP Special Admission Program.

The representatives will explain college admissions procedures. They will be at Room 363 during the 5th and 6th periods.

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CHINESE WORD-A-DAY

BY GORDON LEW

"TO FISH"

In ancient times, there were many variations to this character, as found in the oracle bones. Why? Because there have always been many ways to fish (Next question, please.)

Of the many versions, one showed four fish swimming upstream, another, one big fish in the water. These two had little to do with the actual meaning of this character. However, there were others which revealed the many ways of fishing quite well. One of them had a fish on the hook, with string, rod and all. One had a net lying next to a fish. The other had a pot beneath a fish—yum, yum!

The next period we saw something new was incorporated into this character: hands. First, it was two hands stretching underneath the characters "water" and "fish." Then, the two hands were reduced to one right hand. (Probably it was some joker showing off a little fancy catch.)

Mandarin **YU** Cantonese **YUE**

In recent times the character was simplified to the radical "water" (three dots) with "fish" on its side.

"To fish" and "person" put together means fisherman. Be careful when you write this term. If you omit the water radical, the meaning could change to mermaid.

"To fish — father" means an aged fisherman. "To fish-boat" is a fishing boat. But "to fish-color" means a wolf, human-type, out to chase girls. (The character "color" could also mean "lust.")

So listen carefully when someone tells you that he is going fishing in Chinese. The "live ones" he catches may not be fish.

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S. K. LAI, Philip Choy, Al Lim and H. K. Wong look over syllabus prepared by the Chinese Historical Society at seminar held at the Chinese American Citizens Alliance hall. (Kem Lee photo)

Commodore Stockton fall registrations

Commodore Stockton School is now taking regular kindergarten registrations for fall.

The school will be open daily from 9 a.m. to 12 noon; and from 1 p.m. to 3:00 in the new building office, room 304, 950 Clay St.

Please bring child to be registered.

In order for a child to enter kindergarten, he must be born on or before December 2, 1964.

Please bring child's official certification of birth, passport or affidavit. Also, child's health record.

YW Summer camp seeks aides, youths

The YWCA at 965 Clay Street has announced two job openings in its summer day camp program—for the positions of assistant day camp director and senior counselor.

For information regarding these positions or enrollment in the camp call Mrs. Genevieve Fong at 982-3922.

Camp Telecum will be in session in Golden Gate Park every weekday from 9 a.m. to 3:30 p.m. from June 30 to Aug. 1. It will offer boys and girls from 7 to 12 a program of sports, swimming, crafts, singing, cookouts, games and skits.

Fees begin at $10.50 per week for one child only. Family rates and camperships are available. Enrollment is now open at the Clay Center.

Artist reception at St. Aidan's

A reception honoring Audrey Merritt and her art show at St. Aidan's Church, will be held on Monday, May 5, at 8 p.m.

Mrs. Merritt has studied brush painting in Taiwan and teaches brush painting. She will do a brush painting demonstration.

This program is given in conjunction with a group within St. Aidan's who are starting a literacy program for Chinese speaking people.

St. Aidan is at 101 Goldmine Drive.

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The following schools have adopted the GORDON LEW Chinese language curriculum, published by the Institute of Oriental Culture, Box 2468, San Francisco, CA. 94126.

SAN FRANCISCO (ADULT): Th 6 p.m. dinner at Lok Yuen Rest., Grant near Jackson; 7 p.m. Lesson at East/West, 758 Commercial Street.

SAN FRANCISCO (RICHMOND AREA): Sat. 9-11 a.m., Golden Gate Church, 829 - 25th Ave. Rev. Peter Yang, 751-2242.

SAN FRANCISCO (DIAMOND HEIGHTS AREA): Sat. 10 - 12 noon, Diamond Heights Elem. School, 350 Amber Drive. Mr. Stephen Jay, 647-8486.

SAN FRANCISCO (Cabrillo): Tu & Th 4-5:30 p.m. at Cabrillo Elementary School, Cabrillo and Twenty-fifth Avenue. (Call 751-2242 for information)

SAN FRANCISCO (CHINATOWN): Sat. 2-4 p.m., at Clay Street YWCA, Clay between Powell and Stockton Streets. (Call YU 2-3922 for information.)

OAKLAND (Children): Sat. 10 to 12 noon at Chinese Presbyterian Church, 265- Eighth Street, (Call Mr. Ed. Fung 836-4151 for information)

BERKELEY: Weekday Class, M,W,F, 4-5:15 p.m.; Sat. Class 9:30-12:30 p.m. Berkeley Chinese Language School, 2117 Acton St., Mrs. C. M. Lee (848-8965)

PALO ALTO: Friday Class 7-9 p.m., Stanford Area Chinese Language School at at Covenant Presbyterian Church. Mr. Howard Ding (321-1286)

SUNNYVALE: Friday Class from 7 to 9 p.m. sponsored by West Valley Language School. Class held at Ortega School. Mr. Allen Chinn, Mr. George Lee, Mr. Ben Wong (867-3573)

SAN JOSE: Friday Class (7 to 9 p.m.) Santa Clara Chinese Language School. Class held at O. S. Hubbard School, East San Jose. Mr. Ted Fong (241-7803)

SAN DIEGO : Saturday 10 to 12 noon, Chinese Community Church (U. C. C.)School, 1750-47 St. Rev. Joseph Ma (262- 5433).

WASHINGTON D. C. : Sat. 10 - 12 noon, Chinese Language School in Washington D. C., 1011 L Street, N. W. (Cantonese and Mandarin) Dr. C. C. Hung (HU 3-3411)

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Youth council disavows Red Guard

Kailey Wong, chairman of the Chinatown-North Beach Youth Council, has issued the following statement to disavow any affiliations with the Red Guard, the militant group in Chinatown:

"We, the members of the Chinatown - North Beach Area Youth Council, Inc.: Cameron House, St. Mary's, YMCA, Tel Hi Community Center, Leways Inc., Chinese Happy Club, Kwan Yee, Manila Town, Raiders, Jr. Raiders, 795 Project, I.C.S.A., I.S.S.A., China Voice Party and the Golden Lions, go on record at this time to disavow any relations with the Red Guard. Recent accusations of any connections are erroneous.

"The Red Guard is not presently a member of the Youth Council board of directors, which consists of two representatives from each constituent youth group, and had not informed the Youth Council of any plans or intentions of belonging to the Youth Council.

"The Youth Council consists of various organizations which represent the youth of the community, the purpose being that an open dialogue be maintained for the benefit of the community.

"Any particular philosophy, religion, or political view of the constituent youth groups is beyond the jurisdiction of the Youth Council. The Youth Council does not hold any particular political view other than the fact that all youth groups within the Chinatown-North Beach area be equally represented, regardless of their political, religious, or ethnic backgrounds."

Fidelity's new office will be completed soon

The handsome Chinatown office of Fidelity Savings and Loan Association is rapidly taking shape after construction delays caused by heavy winter rains.

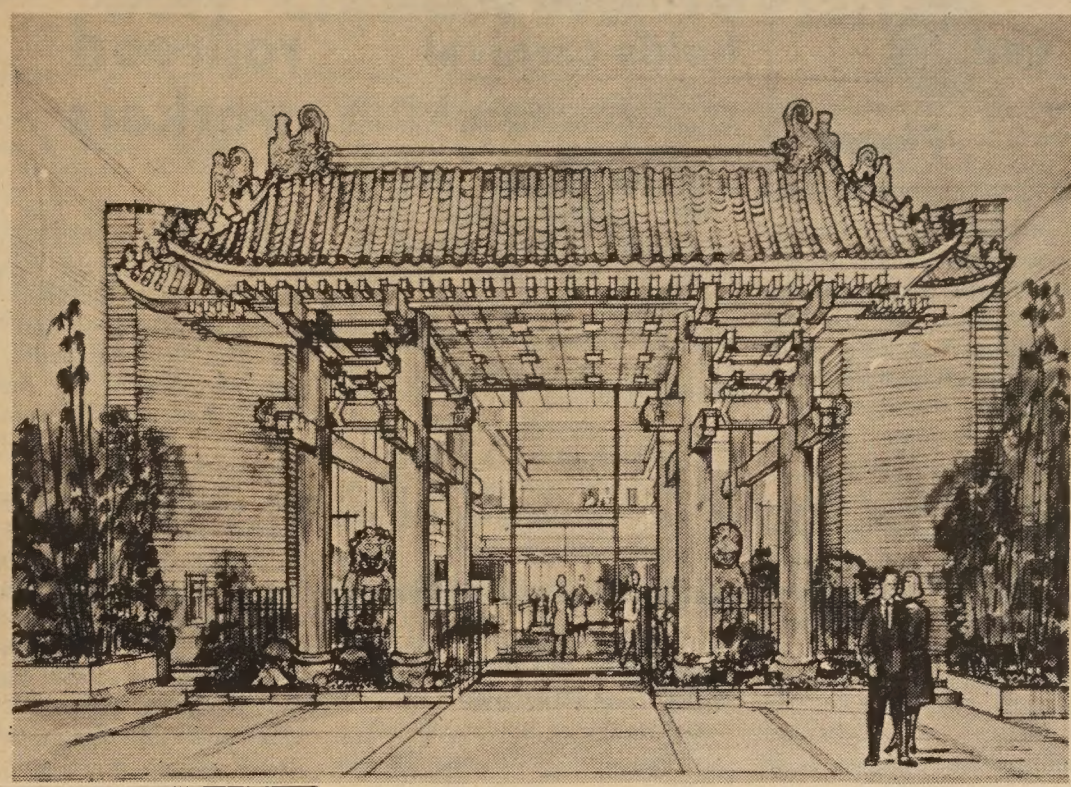
Vice President K. L. Woo, who will be manager of the new Fidelity branch at 845 Grant Ave., said the building should be completed in 2½ months.

Fidelity now serves the Chinese community through a temporary office on the ground floor of the China Trade Center, 838 Grant Ave.

Ed Sue is the architect and Frank Yick and Co. the general contractor.

Fidelity Savings is the largest independent state - chartered savings and loan association in Northern California, with 10 offices and assets of more than $276 million on March 31, 1969.

Near completion



THIS ELEGANT structure, which will house the Fidelity Savings and Loan in Chinatown, will be completed in mid-July. Ed Sue, AIA, is the architect.

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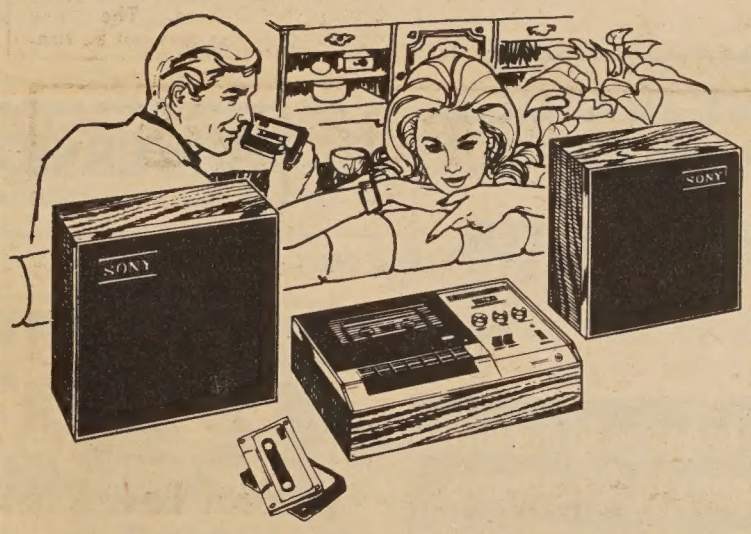

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People and Places

HILO, HAWAII . . . Charles Tong was named Volunteer of the Year of the Hawaii chapter of the American Red Cross. He and 400 other Red Cross volunteers were honored by Governor Burns at a reception.

SAN FRANCISCO . . . Chinese Students of USF elected George Cheung as their president for 1969-'70. Cheung, a pre-medical major from Hong Kong, succeeds Frank Sun, another Hong Kong pre-med, who will attend Northwestern University Medical School in Chicago next year.

In another election last week, RAYMOND QUOCK, a junior pre-med major, was elected president of Omicron Theta Chi Pre-Medical Honor Fraternity. Quock, who is a founder of the Chinese Students of USF, is a native of San Francisco, a graduate of St. Mary's School, and a former scholarship student at St. Ignatius High School.

Cameron House holds carnival

Climaxing a year of activity, the biggest and best of all Cameron Carnivals is slated to be presented on Saturday, May 10.

With proceeds designated for the camp and conference fund, activities of the day will include miniature dramas, white elephant and jewelry tables, gourmet refreshments, games with many prizes offered, and a Chinese dinner.

The ever-popular goldfish booth and dunking games will again be featured. Admission is free, and a day that both young and old will enjoy is guaranteed for all.

Francisco PTA to hold installations

Mrs. Kenneth Kealy Lee has been installed as President of the Francisco Junior High School Parent-Teacher Association for the 1969-70 School year.

Other officers include: Honorary Vice-President, Dr. Lane Delara, Principal; Vice-President, Mrs. Nancy Beuchamp; Secretary, Mrs. Julie Waldron; Treasurer, Mrs. Linda Machi; Auditor, Mr. James Jaeckle; Historian, Mrs. Florence Tsui; Parliamentarian, Mrs. Dorothy Lee; Hospitality, Mrs. Martha Kamohia.

Plaques fete railroad workers

Two plaques, the first national historical salute to the contributions of the Chinese in the building of America, will be unveiled in Chinatown on May 4, as a preview before their final installation on the centennial date of the completion of the first transcontinental railroad.

These plaques, cast in bronze with identical wordings in both Chinese and English, is a gift of the Chinese-American people made with contributions from school children as well as civic and business leaders, to pay tribute to those Chinese pioneers who historically played such a major role in the building of the western, or Central Pacifiv, section of the railroad.

Appropriately, the preview public ceremonies will be held at 17 Adler Place (off 1140 Grant Ave.) at the headquarters building of the Chinese Historical Society of America, which initialed the public sentiment for the commemorative plaques. The fund drive was sparked by the Chinese Six Companies.

The ceremonies are scheduled for 2 p.m.

Elaine Shoong of Hong Kong to wed Dong Kingman, Jr.

ELAINE SOONG
A future bride

Mr. and Mrs. Stephen Soong of Hong Kong have announced the engagement of their daughter, Elaine Ling-Ling Soong, to Dong Kingman, Jr.

He is the son of Dong Kingman, the internationally known water-colorist.

The future bride attended Maryknoll Convent in Hong Kong and the University of Paris. She is a contributing writer for the Hong Kong Star and Hong Kong Movie News and is a former wardrobe designer from Shaw Brothers Studio in Hong Kong.

Her father is a special assistant to the vice chancellor of the Chinese University of Hong Kong.

The young man graduated from Williston Academy in Easthampton, Mass., and Trinity College. A former reporter for the Hong Kong Standard, he is currently assistant editor of Equinews of the Equitable Life Assurance Society.

He is also an album cover artist for Composers Recordings, Inc.

A June wedding is planned.

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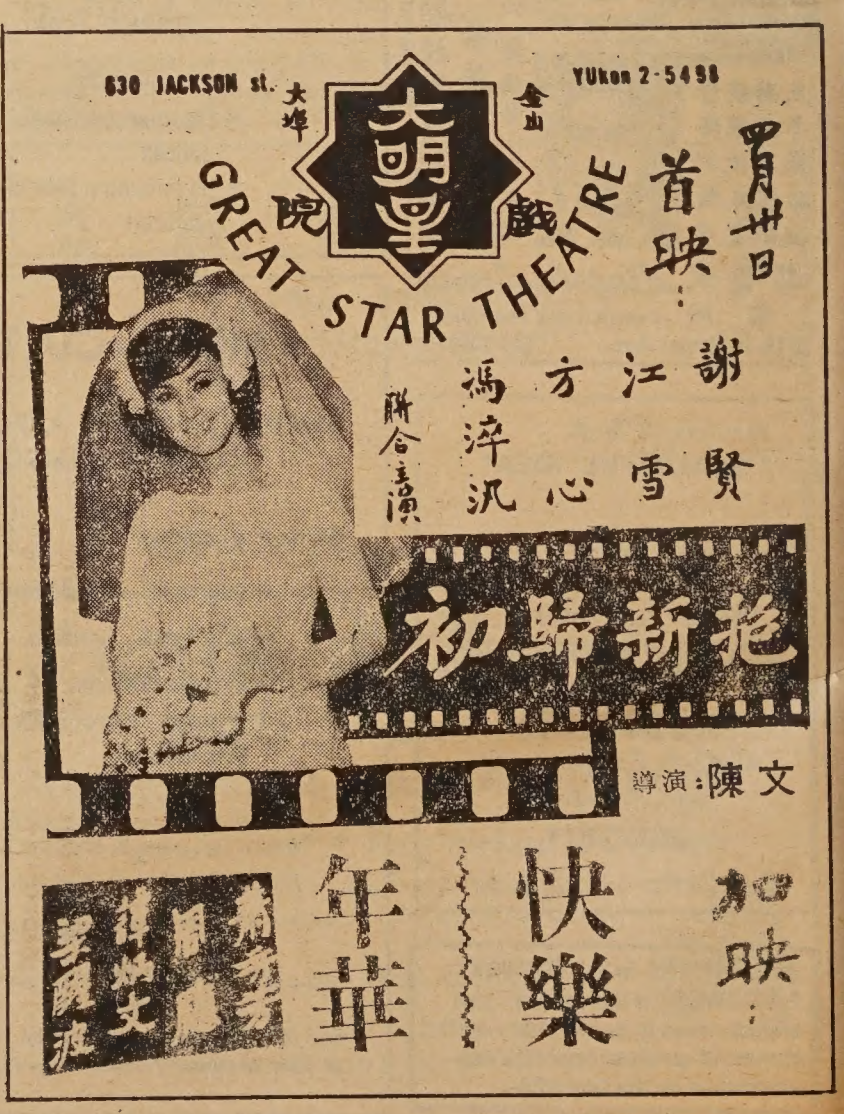

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Dragon Carving

The National Heritage

by George W. Kent

The "national heritage" is indeed about what is meant by the Chinese *guo gu* (國 故). This term, an important one, denotes specifically all those ways of thought and action, those habits and customs and cultural values and forms handed down through the ages—and which have now become "hoary" with age. The *gu* really means firm with age, or as UC Berkeley's renowned sinologist Peter Boodberg puts it, "eldfast." That's it, exactly.

Now ever since the Anglo-Chinese or "Opium" war of about 1840 native Chinese scholars have struggled with the problem of the nature and value and viability of the *guo gu*, the national heritage, particularly in the face of the increasing challenge of the Western powers. The challenge was not only military, that is physical, but it was, and more significantly, intellectual or ideological—a matter of the whole business of basic and cherished beliefs and customs. After all, everyone knew that the *guo gu* had shown remarkable resistance to change for more than 2000 years. Was the modern challenge any different? Would it, for the first time, be irresistible?

On the whole, the old China, the historical tradition, survived at least a hundred years since the Anglo-Chinese war. That is, it survived other nineteenth-century battles with Western powers, the collapse of the Manchu Dynasty in 1911, a decade of warlordism, World Wars I and II, and, throughout much of this whole period, civil conflict.

Then came 1949, and the assumption of power by the Chinese Communist Party. Most thought at the time, and many still do think, that then the old China was through, and "New China" had been ushered in. Simple yes or no answers to the question of the old versus the new are not of much use, since the nature of historical change is complex. Whatever you think about this question, there are some considerations which merit attention in your attempt to reach a conclusion.

Let us consider, for one thing, some *continuities*, some ways in which the "new" is in fact the old. China, both old and new, maintains an *orthodoxy* — Confucianism, and now Maoism. Ideology, then, has always, at least in theory, been "in command." The civil in old China was over the military, as the Maoists now insist must be the case. Government in old times was paternal, as it is indeed now. Economic life was, and continues, collectivistic — regardless of modern political labels. In the old China there was the persistent Confucian-Taoist dialogue; in the new, Maoism insists on the absolute reality and indeed eternity of struggle and contradiction. Confucianism in the old China was not merely a state of uniracial way of thought, but a universal worldview for all civilized men. The Maoists insist on the universal validity of their thought. The Confucians insisted on the fusion of theory and practice, and Mao's "On Practice" does the same thing. Failure under the old imperial way was explained in terms of persons rather than social or political structures, and it is now similarly explained.

One of the most important continuities, it seems to me, is that of the relationship between *theory* and *practice*. In old China, that Confucianism as the state philosophy, and as the perfectly adequate theory of human life, was possibly wrong, was unthinkable! In "New" China, President Liu Shao-ch'i just paid the price for stating that Maoism could be mistaken. But in both cases, the *practice* of the theory could vary—once again, as long as the theory itself was not challanged.

Many years, and many pages of print, will be spent in the argument between the "old" and the "new." The "Great Proletarian Cultural Revolution" of the last two years or so revolved around this very question, as is now clear.

USA Chinatown revisited

look Books

by Charles Chuck Chan

Lee, Calvin, **Chinatown, U.S.A.: A History & Guide.** Garden City, N.Y.; Doubleday & Co., 1965. 154 pp., $4.50.

"The Chinese - American who thinks that he can bury his Chinese heritage deceives himself. He need only look in a mirror to remind himself that he is physically a Chinese and will always be identified as such, at least at first meeting."

This shattering, self-examining statement made by Calvin Lee, in his final page, might well stimulate Americans of Chinese descent to study this short but fascinating and most informative book. It is particularly timely in view of the current outcry of militant minority groups for inclusion of ethnic studies in high schools, colleges, and universities.

The main content of this 154-page book deal with what Rose Hum Lee describes as "topical matters," which she deliberately omitted in *The Chinese in the United States* (reviewed in East/West, Mar. 5, 1969). It contains an introduction, twelve chapters, bibliography and index. The first three chapters are on historical materials: Land of the Golden Mountains, Crocker's Pets, and "The Chinese Must Go." The next two give general descriptions of the Chinese social structure and the Chinese people in this country. These are followed by chapters on Chinese Beliefs, Holidays, and Food. Chapters nine, ten and eleven are on: A Visit to Chinatown, Chinatown - West, Chinatown - East. The last chapter is Retrospect and Prospect. The book has twenty-seven photographic illustrations, but sixteen of them portray the past, whereas only three of the twelve chapters are on this subject.

This is the author's second book, the first one being *Chinese Cooking for American Kitchens* (1959). A third-generation American-Chinese, he was born in Chinatown, New York, where he formerly operated the oldest Chinese Restaurant (at Mott and Pell Streets) established by his grandfather. After securing his degree from the Columbia School of Law, he practiced law with a Wall Street firm. Later he served as an assistant Dean at Columbia College. In preparing the book in review, he traveled extensively and interviewed hundreds of people throughout Chinatowns, U.S.A.

The chapters on beliefs, holidays, and food are given in a brisk and entertaining manner. It is noted that the presence of fireworks, dragons, cymbals, drums and color in the Chinese New Year Festival came from Taoistic religious practices. The chapter on food is educational; among other things, he simplifies the understanding of a Chinese menu by giving a glossary of words which designates a dish with accordance to its main ingredient, its method of preparation, and the way it is cooked.

The author's Baedeker to Chinatown - West and Chinatown - East is most enlightening for this reviewer, whose traveling has been limited. Brief reports are given on Chinatown of the past and the present, and some of the outstanding Chinese personalities in such cities as Los Angeles, Portland, Seattle, Butte, Phoenix, Tucson, San Antonio, Houston, Chicago, Detroit, Boston, New York City. Understandably, more space was given to the San Francisco's Chinatown, the largest one in the U.S. Mr. Lee should have had some San Franciscan proofread this section, as there are numerous errors in spelling of streets, names of restaurants and places. Perhaps the greatest one is the misnaming of the renowned jook restaurant — the one with the entrance by the kitchen — and placing it in a different location.

For a contrast in integration, Mr. Lee compares the Chinese community of Tucson and Phoenix with that of the one in San Antonio, Texas. Having confronted less racial prejudice, the Chinese in the two Arizona cities have done better economically and socially than the others in the United States; Wing F. Ong was the first Chinese to have been elected to a state legislature (Arizona). As for the Chinese population in San Antonio, the author states: They are probably the most conservative and most traditional of the Chinese in the U.S.A."

For a second or third generation Chinese-American seeking identification with his predecessors in this country and his cultural heritage, this lively book is highly recommended.

Charles "Chuck" Chan

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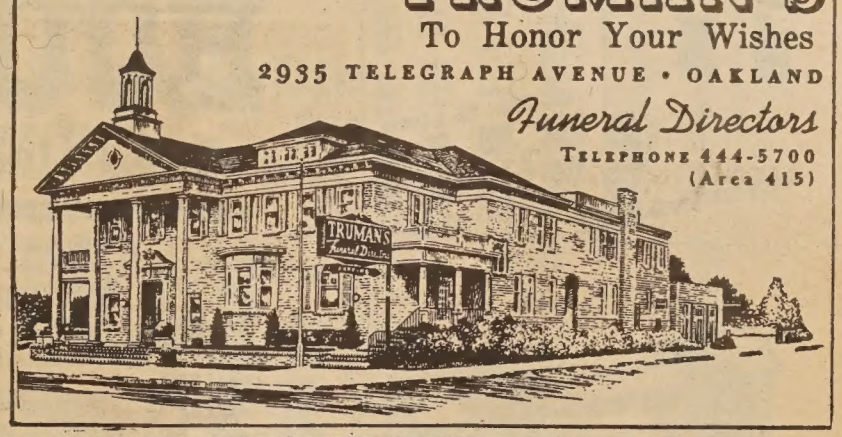

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東西報讀者說：「朋友某君，只能用定一家字號之味精，如改用別號，吃後便會發生不快之感。」
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河的人，却是未必就是會說話的人。

一般人所犯的毛病，是說話太多，缺乏適當的沉默。假若你有說話嚕囌的習慣，不妨看看下面的幾點提示：

（一）找機會和陌生人談話，這時你會有所顧忌，不敢信口開河，每說一句話，要加以思索，因爲你怕說錯了，會得罪別人；說話時的態度，你也十分留意，因爲你怕別人說你沒有禮貌。

在通常的情形下，一般人是不輕易和陌生人談話的。對於相熟的人來說，却是很容易犯上信口開河的毛病。

把你心中的苦悶去告訴陌生的人吧！他會比你相識的朋友，更能傾聽你的說話，當然有時也會有例外。不過，對陌生的人談內心的苦悶，要特別注意談話的技巧，否則會討個沒趣。

（二）注意你談話的態度——有些人以爲對人談話，態度必須十分親熱，所講的必須是十分坦白的事，才能受到別人的歡迎。實際上，却並不盡然，說話的態度，必須根據說話的內容來定。不分良白的客氣，不但不能達到你與對方談話的目的，而且會弄巧反拙，使人發生誤解，或者對你加以輕視。

例如你說話的內容，是嚴嚴正正和別人商量一件重要的事，而你說話時的態度，却是輕率，或者過於謙虛，那麼你永遠不能達到你和別人談話的要求，事情也很難順利解決。

此時，你應該採取的談話態度，應該是嚴肅的，有禮貌的，根本不必過於客氣，更是避免的輕率，因爲你用輕率的態度去和別人談論正經的事，別人會用很隨便的態度來和你說話，結果當然不得要領。

（三）談話時注意別人的態度——當然自己的談話，態度須要考慮，但同時也得注意別人的態度。談話的時候，別人的態度是對你說話的一種具體反映。

在這個反映中，可以看出你所說的話以及所表現的態度，是否受到別人的歡迎。在注意自己的說話態度時，主要是包括給別人有說話的機會，一位哲學家說得好：「每一個人最喜歡的，還是他自己所發的聲音。」投其所好，還是讓別人多些談話的機會吧！其次是當別人正在講話的時候，應該保持讓別人把話說完的態度，中斷別人的談話是最容易惹人反感的。插嘴也是最不好的一種習慣，必須避免。至於別人的態度，要注意的地方是當你和別人講話的時候，是否人家正在忙於工作，或者趕赴什麼約會，或者對你所談論的問題，不發生興趣，或者感覺你說話太嚕囌表示不耐煩。這許許多多方面，你都要時時留意和加以體會，一旦發覺對方有不對的神色，就應該停止談話，或者轉移話題。

（四）保持談話的信心——所謂談話時的信心，一方面是包括自己所講的話，表示負責任，不在別人面前造謠生事；同時對別人所囑咐的事，表示信用，不隨便宣揚出去。一般和人談話，最易犯的另一種毛病，就是不能保守秘密。此外，一些人喜歡在別人的面前說長道短，挑撥是非，自己不能保守對別人的秘密，却要求別人對自己保守秘密，這豈不是很矛盾的嗎？

對人不管談什麼話，就是說笑話也好，最好能有些事實根據，不要信口雌黃。對人說話，要顧慮後果。

（五）不要用未成熟的語言——和別人談話，所用的語言，有多種多樣，你應該採取自己最熟習的一種，不要勉強用生硬的語言。同時，你也要留意對方的文化水準，是否能聽懂你所說的話

（六）要維持輕鬆和安逸——緊張和不安是人們最不歡迎的態度，不管你和別人談話或者聽別人談話，最好的態度是輕鬆安祥，「以逸待勞」是會說話的人，常用的一種態度。

DIVERSIONS

THURSDAY, MAY 1

EAST MEETS WEST at Alamo School. Spring festival. Teahouse, games, flea market. 10 to 4 p.m. Alamo School, 22nd Ave. & California St.

FRIDAY, MAY 2

"Over the East," an Excursion Into Asian Culture. 7:30-10 p.m., Oakland High School, 3233 Park Blvd. Sponsored by Oakland High School Asian Bloc. General admission $1.00, Students 50 cents.

SATURDAY, MAY 3

"A Trip to the Orient" CULTURAL PROGRAM sponsored by Spartan Chinese Club. 8-10 p.m. Morris Daily Aud., San Jose State College. Admission, $1.25 .

SATURDAY, MAY 3

SPRING FAIR sponsored by Telegraph Hill Neighborhood Association at the Tel Hi Center, Chestnut and Powell. 12 noon to 6 p.m.

SATURDAY, MAY 3

SPRING FANTASY, Dinner-dance & Fashion Show. Scholarship project of Chinese-American Institute of Engineers. Sabella's at Fisherman's Wharf, tickets, $8.50 each from any CAIE member.

SUNDAY, MAY 4

MAY 4TH MOVEMENT commemoration of the 50th anniversary of May 4th Incident of 1919 in Peking marking emergence of students as a force in the revival of China. Rally at Portsmouth Square sponsored by Bay Area Students Coalition.

MAY 9-10

ST. MARY'S BOYS' CLUB variety show at St. Mary's Mission, 8 p.m. Admission 50 cents.

SATURDAY, MAY 10

GALILEO REUNION — June, 1958, Jan. & June, 1959 classes. Dinner & Dance at DiMaggio's. Call 346-7110 for information.

MAY 10

Annual CAMERON CARNIVAL sponsored by Cameron House, 920 Sacramento Street. Games, plays, tours, food and fun. Free admission.

MAY 16 TO 19

EVANGELISTIC & REVIVAL meetings led by Rev. Thomas Y. H. Wang. 7:30 nightly at Cumberland Presbyterian Church, 865 Jackson St. Sponsored by Chinese Christian Union of San Francisco.

SATURDAY, MAY 24

CHINATOWN BADMINTON CLUB annual spring dance. View Room, 400 North Point St., S.F. Jimmy Diamond's orchestra. $4.50 couple.

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寫今語論

關於迷失自己

蘇美華

身爲這一代的年輕人，我很願意提出這個問題和大家討論——不要引經據典，拿出自己眞正的感觸來。

誰都曾有那麼一刻：披一身落寞，懷一份黯然，蹀躞於孤獨的角落檢討自己。我們發現許多無奈、難堪、迷惘等等，事後仍然沒法解決。於是，我們搖頭，落寞更深，黯然更濃。

中國的孩子太早懂得哲學了。在這衝擊挾着激旋的年代，年輕的我們竟然懷着過多的悽愴，不自覺地掉進羞澀的自許裏，沉緬在懦弱的豪情中。誠然，我們曾仰視一切，面對一切，但我們何曾投身尖刻的現實，掙扎於悲慘的死巷？我們擅長的是原諒自己，我們常做的是捧一掬美彎的哀愁，提一籃酸甜的痛苦，在凄迷的月下沉思，在空白的沙灘嘆息。當然，這是未經現實洗禮並且還有着一段緩衝餘地的我們所特有的權利。或許，說是情懷也罷。

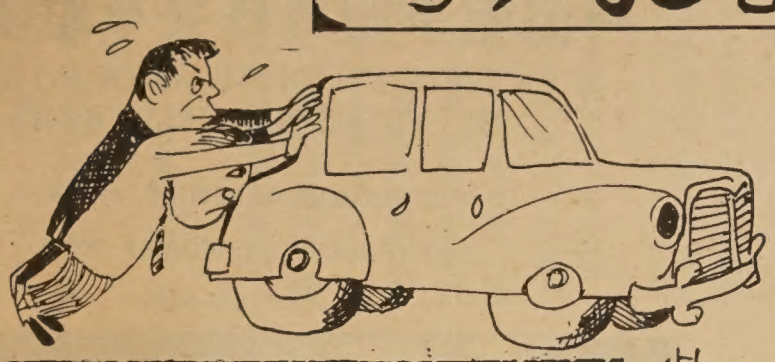
我們缺乏的是：不能也不願擒住一丁點實在來考驗或估量自己。我們逃避，我們畏難、怕失敗；總之，我們太重視自尊。不能在接受考驗中衡量自己，認識自己，怎能不迷失呢？

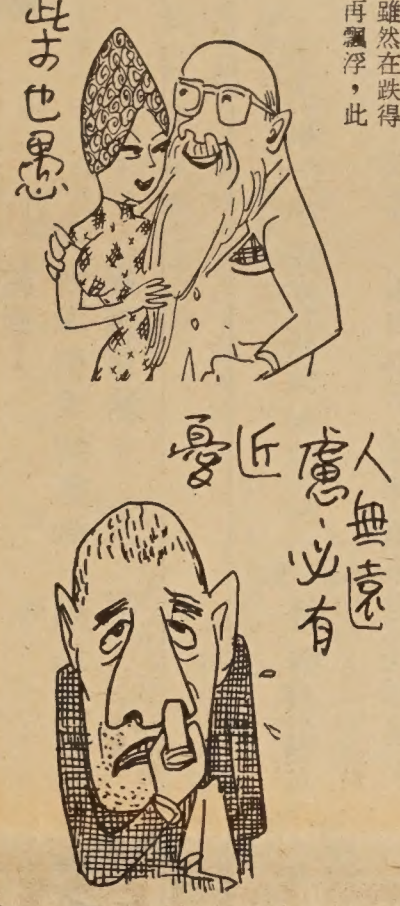
我們需要的是：投身（而不僅是面對）一項工作，放手幹去！別刻意地去尋求生命的終極意義，走出來的總歸是路，活着總歸是人！只要我們記住：堅毅和優勁往往是不可分的，那麼，雖然在跌得傷痕累累之後，我們仍會發現：我們不再飄浮，此刻，我們正挺立着！

談話的秘訣

珍珠

究竟一個人怎樣才算是會說話？人人的見解不同，有的人以爲說得多，就是會說話，例如形容一個人很會說話，常冠以「滔滔不絕」四字。也有的人認爲說話的時候，聲音宏亮，指手劃脚，就是良好口才的表現。其實，眞正會說話的人，並不是如此。相反的，外表沉默的人，未必就是不會說話的人，而口若懸





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（連載）（小說）

朝陽・夕暉（二）

周敬

（續上期）

像我們這一羣人，還有正經話說嗎？

當下盲鼻何用脚把破酒樽撥過一邊，望望我和左手根說：「有一位剛從香港來這裏才兩個月的青年，要加入我們的血十字會，我們要不要？」

左手根是我們兄弟間的軍師，比較深謀遠慮，我是直性子，從沒有把事情放在腦袋裏多想一下，憑直覺要怎樣便怎樣，盲鼻何也是一個沒有成見的人，在我們兄弟間，關事情的往往是我，因爲我是最衝動的。

「你有沒有查清楚這個人的底子？要不是引狼入室那可糟糕了。」左手根拉長了臉，一本正經地問。

「管他是狼是虎，」我說：「只要他進得我們的血十字會，我會把他制服。他先要挨我一橫一直兩刀，深深地在他的臂上刻一個血十字，讓他痛入肝肺，有個記認，他便不會變心了。」

美美在旁，聽我這樣說，插口問：「你眞是這樣殘忍的嗎？」

我笑了起來，我從沒有想到甚麼叫做殘忍。

「血和英雄是分不開的，英雄和美人是分不開的。」我把美美摟過來，挽着她的頸項：「美美，來，乾脆點說，我是英雄，你是美人，你愛不愛我？」

美美把我推開，順手把修長的手一理理，滑右髮紋抹到背後去。

「唷，不要臉，誰愛你！」她呶着小咀唇在撒嬌。

我顯得十分得意，把手一攤。

「好，不愛便不愛，我相信半小時以後你會變心的，到那時我再來吻你。」我一連打了幾個酒隔轉過視線。望着盲鼻何問：「哎，老大，那個小子在香港是幹甚麼的？」

「他原本是一個書院仔，」盲鼻何說：「英語說得不錯，不像我們『水皮』，他入了我們的血十字會，將來可當出番。」

左手根問：「他在香港有過什麼名堂沒有？」

「對，」美美說：「一個書院仔也會入我們的集團？」

盲鼻何點點頭。

「他在香港是『藍天使』的會員，姓彭名占士，高高瘦瘦的，是屬於『斯文靚仔』一類，不像是個賣命的人，但人人都叫他做占士邦。」

我覺得「藍天使」這名稱太文雅了，不是我們這一類人所應用的，美國的飛車黨叫「地獄天使」，倒還合口味，當下我又笑了起來。

「我們血十字會是魔鬼，是容不了天使的，」說到這裏，我望望美美，又轉了口風：「這裏只有一個天使，便是我的美美。」

美美又撒起嬌來，我最喜歡逗她，那副憨態是可愛的。

「別那麼肉麻了，才說三句話，便有兩句牽到我的身上來。」

「那不是很好嗎？這表示他時時刻刻都忘不了你呀，」左手根也打起趣來：「還是言歸正傳吧，老大，我看那個小子未必靠得住。」

我有點不耐煩了，做生情別那麼婆婆媽媽的。

「怕什麼？」我說：「他要入會讓他入好了，但必先要經過我橫直兩刀，否則不能成爲血十字會會員。」

「如果不讓他入會，會被黑衣黨吸收了去」盲鼻何有點踟躕：「如果要他先讓你裁兩刀，他未必肯，唉，眞難！」

「難什麼？」我說：「這是我們的會規，不讓我裁兩刀，由他入黑衣黨去吧。」

（未完，待續）

哭笑不得

怕你

欠債人：「我見了你就怕。」

討債人：「我見了你也怕。」

欠債人：「你何用怕我？」

討債人：「怕你今天約明天，明天約後天。」

算法不同

媽媽：「小瑛，一加一等於多少？」

小瑛：「一加一等於二。」

媽媽：「妳答對了，給妳兩個蘋果。」

小瑛：「哦，不，是等於四。」

老師留級

小華：「媽媽，今年我又升了一級。」

媽媽：「有幾個人留級呢？」

小華：「只有李老師一個。」

媽媽：「爲什麼？」

小華：「因爲他以前教我們一年級，我們升上二年級了，他還是教一年級。」

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總是把油燈吹熄，拒絕討論這個問題。她不願可婚的事情，和她到福州讀大學的則皇，是有連帶關係的。

後來她知道她的計畫沒有實現的希望，同時覺得她非趁早出嫁不可，所以終於放棄原來的主張，對婚事表示同意了；可是她不放棄她對我的熱誠，她忘記掉到福州讀大學的事情，開始狂熱的談論我將來到上海讀書的計劃。我的哥哥已經在上海，將來一定有力量可以幫助我，因為我父親對於西洋新世界的熱誠已經傳到他的孩子的身上了。她到過厦門，看見過那邊的外國人，喜歡外國歌、外國幼稚園的遊戲、外國式的房子，以及一切外國的東西。照她談論的口氣聽來，到上海遠可以看到厦門更偉大的事物。她夢想着這些東西；她表示如果她不能去上海的話，我有一天一定會到上海去的。

★　★　★

一九一〇年的夏天，我由學校回家；她在那年秋間便要舉行婚禮了。她的丈夫——那位求婚多次的青年——住在離我家一二英里的溪邊小鎮上。那年是我到厦門念書的最後一年。當我在九月初間和兄弟們搭着溪船出來時，我的父母也帶我的二姊同船到那個小鎮上去了。

我們的船停在溪岸邊，我們一行人在早晨的時分，到達一間男家替我們預備的房子裏，我的二姊便是要在這裏穿着結婚禮服的。這個時候，發生了一件使我永不忘懷的事。我們的船快要再啓行了；我不能留在那裏參加婚禮，可是在那早晨離別的時候，我的二姊帶我到一個房間裏，由袋裏掏出兩個二角錢的銀幣來，熱淚盈眶地交給我。

「姊姊是個女孩子，」她說，「我不能像你那樣繼續把書念下去，我現在要出嫁做鄉下女人了！下輩子我也許可以投生做男人。可是你應該努力工作，決心做一個好人，做一個有名的人。你或者會到上海去讀書；這裏有一點錢，如果我有力量幫助你，我一定幫助你。」

我覺得四角錢和她這幾句話，是我生命上最有意義的東西。第二年，我終於到了上海；我在暑假的時候回去看她，在她的丈夫家裏和她見面。她的身體有點不舒服，坐在床上向我微笑着。可是她的眼睛和聲音中，還蘊藏着對於上海的熱誠，她口口聲聲問我上大學的事情；看那樣子好像是我替她到上海去似的，她並不悔恨，她很快活，因為她對我的夢想已經實現了。她的熱誠和她的殷切的則望，深深的感動了我；我一生不曾像這一刹那間那麼感覺到做男孩子的可貴，對於上大學的特權，却不曾像我姊姊心目中所感到的那麼可貴。

我回到上海去讀書。我曉得不但她丈夫愛她，而且她的婆婆對她也是另眼看待；中國鄉村中的媳婦，眞沒有一個像她那麼受婆婆敬重的，因為她受過教育，而且非常聰明伶俐。

不久，我聽見她不幸染上鼠疫，回到我的家裏纔死的；她和一個九個多月的希望一起埋葬了。她丈夫悲哀得幾乎發瘋，在街上徘徊，坐在人家的門口，頭髮凌亂，衣服不整。過了幾年，才又結婚。

今天，她的墳墓只不過是故土上的一堆黃土，默默無聞，被人們遺忘了。人們很少知道這個無名女英雄的偉大，可是我覺得我今日的知識，有一部份是由於紀念她而得來的，她的名字叫做美宮。

問：上期貴報刊載教育局將改校制一事，本人頗為關心，因小女在魯瑤中學就讀，近聞改制後將取消該校，又聞只保留「魯瑤」其名而降低其學術程度等等，未知是否事實？

答：先生所聞有關魯瑤中學事均曾為公民顧問委員會所討論。有等委員認為學校應一律平等，不贊成另設學術水準高之中學，有等委員確曾提出取消該校之意見。但結果眾議認為仍有保存魯瑤中學高度學術水準傳統之必要，但將該校移至市內較適中地點，便學生回校較為方便。

委員曾又提議該校多容納少數民族學生，此點或有助於華人學生。但實際情形如何，尚要視將來實施方法才能決定。

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人們很少知道這個無名女英雄的偉大；可是我覺得我今日的知識有一部份是由於紀念她而來的。

我的二姊

林語堂

我們家有二個兄弟，兩個姊妹；住在內地一個鄉村裏，四周高山環繞，所以這個山谷就叫做「東湖」。此地離厦門約六十英里，須經過三天旅程才可到達。我的父親是基督教的牧師，受了一些外國文化的影響；我們也常常接到各種基督教的刊物；除此之外，這個山地鄉村是和外國的文化隔絕的。

有一次，我和兄弟們站在我的父親的墓前。我的大哥說父親是一個「英雄」；他的英雄行爲便是以十六元的月薪，使他的兒子都能受到現代教育：縱使獲得最佳的免費學額，這種教育兒子的偉業也不是厦門一帶的牧師所能望其項背的。因爲我的父親是一個無可救藥的樂觀者和夢想者；他在那個鄉村裏不斷說到劍橋、牛津和柏林大學。主編那些基督教刊物的美國人阿倫，並不大注意怎樣拯救我們的靈魂，倒比較注意把西洋的知識、科學和歷史灌輸給我們。我的父親送我一個哥哥到上海一間最好的大學去讀書，當時在厦門，甚至豪富之家也很少送他們的子弟到上海去的。

我相信我的父親是一個英雄，可是當我的哥哥講到他的英雄行爲時，我所想到的倒不是這個英雄而是一個犧牲者。當我在父親的墓前時，我的思念飄蕩到故鄉的另一個墳墓——我那二十一歲逝世的二姊的墳墓。因爲甚至這個「英雄」，也不能做那辦不到的事情；他須教育這麼多的男孩子，所以終於不能使我的二姊獲得她所要求的大學教育。我的父親不該那麼熱烈的說到「新知識」和英語的研究，而同時却把她擲在一邊。他硬下心腸來，在她二十歲時未得她完全同意，便把她嫁出去。在那種環境下眞沒有別法子可想；父親的感想如何不得而知。

在讀書方面，我的二姊是和我們男孩子成績一樣好的，她很有趣、很活潑，而且很美麗，我不曾看見像她那麼漂亮的眼睛，也不曾看見像她那麼整齊的牙齒。她雖則是個女孩子，却常常是玩侶中最活躍的份子；我們對她清脆的笑聲都很熟悉。她在家裏所受的教育跟我們男孩子一樣。基督教的牧師在家裏時間很多；我的父親在家教我們讀書，每天早晨八時搖鈴上課。對於家中的事務，大家分工合作，我們年紀較輕的男孩，須在早餐前掃地。可是在工作的分配上有一種不同的地方，那就是在上午九點鐘的時候，我的姊姊們須洗衣服；到十一點，又須幫母親預備午飯，下午功課完畢之後，女孩們須到花園去收摺那些晒乾的衣服；我們男孩子却可以到田裏去散步，或者到溪邊去捉小魚蝦。我們汲取井水灌溉花園的時候，我姊姊常常跑來幫忙。

我的二姊很看重我，對我說我將來長大時應該做甚麼事情。在這種談論中，她常常提起男女孩子的差別。她也是一個夢想者；她要做許多事情，可是因爲是女孩子就無法完成她的計劃；看來她她一部分希望，便是要我實現她的夢想。「女孩子終究是女孩子？」她常常這樣說；聲調中顯然含着怨憤的情緒。她平常很樂觀，幫理家務，燒飯洗衣，視之爲日常工作的一部分；可是當她談到讀書時，她便憤激起來。

男孩子終究是男孩子。當我約十二歲的時候，家裏發生了一樁事情，使我破題兒第一遭感到了良心的譴責。當時她約十六七歲，依習慣已經在替代母親處理家中的雜事；因爲我的母親年紀已經五十多，應該休息了。我的二姊除讀書外，天天替全家洗衣燒飯。每天上午十一點鐘，她便看看日影把書收拾起來，到廚房去燒飯。有一天，我和她吵嘴，我已不記得爲了甚麼事情吵嘴；我大約做錯了甚麼事，被她罵了一頓。很不高興，就異想天開，找出一種責罰她的方法，我故意跑到污泥中去滾了滾。

「好啦！」我說，「你明天洗衣服得更辛苦一些了。」

可是我的姊姊只是靜悄悄的站在那裏，淚水盈眶，束手無策，露着慈愛的樣子望着我；我只有這一次看見她流淚。我一生眞不曾感到那麼難過，甚至到了現在我還不能排除這種難過的心情。

她一定是忘掉這件事情了，過了幾天我們吃紅皮橘子；依我們家庭的規矩，孩子不許私買糖菓，我們沒有違犯過這個規矩。每個季節裏出來甚麼水果，我父親便會買了一些來，到下午的時分召集家人，大家均分。小孩每人可以分得半隻或四分之一的橘子，我分得三四瓣；因爲數量有限，所以覺得很寶貴。當我把最後一瓣吞進喉嚨之後，我的二姊知道我心中的感想，她把她最後的一瓣送給我。這種事情是會永遠留在我的記憶裏。

她比我大四歲，後來當我們在厦門讀書放暑假回家時，我們住在同一房間。當時我大約是十三四歲，她十七八歲，她很喜歡閱讀林琴南譯述的迭更斯和司各脫的長篇小說，讀得幾乎着了魔；她很崇拜林琴南這位作家。當她還在油燈下閱讀這些西洋長篇小說時，我常常打瞌睡。我記得有一個夏天，她和我甚至口頭杜撰一篇西洋長篇小說，人物都用外國名字，一面講，一面杜撰下去，以博我的母親的一笑。那個故事，是講述兩個被迫害的情人的。

她在厦門畢業之後，時常說起她要到福州去進女子大學的計劃。當時我有一個哥哥已經在上海讀大學，其他的哥哥則在受醫學訓練，可是縱使獲得免費學額，到福州去念書的旅費和零用，一學期至少也需五十元。我的父親不能做那辦不到的事情，這是我所知道的。因爲當我父親爲了要送我哥哥到上海念書，賣掉我們在漳州的最後一間屋時，我看見他滴了一滴眼淚在契約上。

我的二姊抱着聽天由命的態度。我父親並不是不想給女兒受良好的教育，可是他沒有那種力量。不但如此，她已經到了結婚的年齡，必須在她未達二十二歲還未出閣，就是失體面的事。據我所知，愛慕她的男人倒有好幾個，因爲甚至在今天，厦門附近和我同輩的人們，都還在談論她的美麗和她的愉快的微笑。我不曉得在那些愛慕她的男人當中是否有一個是她所喜歡的。漳州附近有一個家境富裕的青年男子，一定是熱烈的愛上了她的，因爲他在幾年中常常請求我父親答應這門親事，她不喜歡這個青年男子，一定是因緣達一、二年之久。當我的母親在家間跑來和她談論訂婚的事時，她

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中國成語

——在中華同學會「文化講座」講詞

周堅乃

在中國的文化遺產中，「成語」是佔相當份量的，可惜致力於整理這項遺產的人并不很多，雖然坊間出版的成語考，成語故事，成語大全等書籍「汗牛充棟」，但大部份不過是在做鬼集工作，并不深入，更未作學術性的研究。

成語的定義是「成爲習慣上使用的特定辭語」，其特色是精警，機智，雋永而含有哲理或人生常識，在文章或談話間加以適當的運用，會增加特殊的效果，所謂「妙語如珠」是也。

成語的形成，粗分之可有兩個來源：一是古典文學，另一是民間口語。中國有幾千年歷史，成語的豐富，可爲世界之冠，加上中國人善於咬文嚼字，而中國文字及口語更有其優美的特質，使「成語」多采多姿！

不過，來自中國古典文學的成語，往往和「典故」糾纏不清，究竟詩詞曲賦所應用的「典故」算不算「成語」？如果算上了，那中國的「成語」便浩如烟海，難以估計究竟有多少了。由於古代文人好掉書包，好像文章不用典故便不能顯示其博學似的，除舊典故外，又創新典故，一代繼承一代，典故越用越多，便產生了一批不事創作而專做註疏工夫的人，在故紙堆中去考證典故。

成語又常常和格言諺語糾纏不清，「論語」所記載孔子的話，眞是「金科玉律」，句句是格言，但也可作成語應用，民間的諺語常在我們言談中出現，究竟算不算是「成語」呢，也難清劃界限。

還有文言尺牘裡的常用語（如秋水軒尺牘之類）和古文裡的習慣辭句也類似成語，像笑的用語便有解頤，莞爾，胡盧，絕倒，捧腹，哄堂，噴飯，軒渠，忍俊不禁等，如果都算成常語，那其數量便更可觀了。

在這種情形下來談成語，會有點摸不着邊際，更無法加以分類，現在我要談的成語，只能「概念化」，作有抉擇性的談，提攜成語的特色并闡發其用途。

在古典成語中，有許多是要考據其來源才能知道它的眞正意義的，例如蜀犬吠日（少見多怪）——出自「韓文」，吳牛喘月（驚恐過度）——出自「世說」，你便得了解地理環境。而杞人憂天（形容過慮）——出自「列子」，煮豆燃箕（兄弟相殘）——出自「世說」，人面桃花（今非昔比）——出自麗情集，河東獅吼（形容怕妻）——出自蘇東坡詩，東施效顰（喻不自量），——出自莊子，擲果盈車（喻美男子）——出自晉書，塞翁失馬（安知非福）——出自淮南子，守株待兎（白費心機）——出自韓非子等，都有個故事隱藏其中，單憑字面是猜不到原意的。

在古典成語中，也有許多是憑字面便可知道它的意義的，例如口蜜腹劍（史記），強弩之末（史記），抱薪救火（史記），勢如破竹（晉書），泰山壓卵（晉書），驚弓之鳥（晉書），債台高築（漢書），吹毛求疵（漢書），朝三暮四（莊子），井底之蛙（莊子），集腋成裘（愼子），成人之美（論語），後生可畏（論語），其門如市（戰國策），狐假虎威（戰國策），畫蛇添足（戰國策），知己知彼（孫子），鶴立鷄羣（世說），出爾反爾（孟子），衆志成城（國語），唇亡齒寒（左傳），中流砥柱（書經），愛屋及烏（書經），忠言逆耳（家語），老馬識途（韓非子），一葉知秋（淮南子），心猿意馬（佛經），問道於盲（韓文）等，這些可算標準成語，廣泛地出現在我們的口語和寫作中。

在中國民間，經常流行着許多風趣的成語，顯得異常生動活潑，如打腫臉子充胖子，眞金不怕洪爐火，種瓜得瓜，種豆得豆，病從口入，禍從口出，虎頭蛇尾，人心不足蛇吞象，狗嘴長不出象牙，快刀斬亂麻，樹大招風，一針見血，天下烏鴉一般黑，好馬不吃回頭草，狗瘦主人羞，斬草除根，少見多怪，一手不能遮天，遠親不如近鄰，打鐵趁熱，狗急跳墻，江山易改，品性難移，……等。還有些歇後成語，更見精彩，例如「狗咬呂洞賓——不識好醜」，同一意義的還有「太歲頭上動土」，「老虎頭上釘虱」，又「泥菩薩過海——自身難保」，「王婆腳帶——又臭又長」（廣東話「龍舟載屎塔」同一意義，）「外甥打燈籠——照舅（照舊）」等，都很風趣。

歇後成語盡量發揮方言特色，像廣東俗語中的賣魚佬冲凉——有腥氣（聲氣），火燒旗竿——長炭（長嘆），老公撥扇——妻凉（凄凉），老婆担遮——陰公（陰功），非洲和尚——黑人僧（乞人憎），屎坑關刀——聞（文）又唔得，舞（武）又唔得……等眞是神氣活現，可增加談話者的風趣，還有些像「阿崩咬狗虱——有驚無險」，「大花面抹眼淚——離行離罅」等，甚具幽默感，而中西合璧的「老番月餅——MOON CAKE（悶極），」「老番火腿——HAM（險！），」也很生動。

中國成語，是中國文化結晶品之一，不容我們忽視，希望學術界人士能好好地加以研究和整理。

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本號自開張以來，荷承各界僑胞賜顧，至感盛情，茲爲便利顧客起見，自四月二十日起增設中菜部。聘請南北廚師，擅製各種菜式。特備眞正煲仔飯，及經濟和菜。大宴小酌，一律歡迎。

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加州大學　梁以鑾

人底可愛，在於他是感情的動物。受到欺侮時，他會反抗，環境惡劣時，他會改良。一個在街上被搶了皮包的女人會不甘心地大喊着求助。

第一次大戰結束後，一九一九年各國在巴黎舉行和會。會上我國非但不能掙脫各不平等條約的枷鎖，反而對日本要求繼續承認德國在山東權益之壓迫屈服，簽訂「欣然同意」之換文。消息傳抵北京，各校學生同表憤慨。

日本提出駭人聽聞之二十一條，喪權辱國，已至其極；如今以戰勝國而竟受此待遇，可謂任人宰割。五月四日，北京爆發了數千學生的遊行示威。由此觸引全國各行業，各階層的罷工罷市。成爲歷史上規模最大的愛國及新文化運動。各地盡是不甘心被搶皮包的女人。

整整五十年後的今日，在美國的中國人，大部份都是唯我主義者。爲了個人絲微的利益，我們可以爭得頭破血流。但到了爲大衆的利益設想之時，大家都變成了麻木不仁。今日的中國，雖非五十年前的中國，今天我們雖然看不到「華人與狗不可入內」的告示，但在國內外需要我們做的事尚極，然而覆巢之下，豈有完卵？紀念五四，並不是去陶醉於以往光榮的歷史。最基本的是要時刻警惕，關心中國人，中國事。

沒有人做甘心被搶皮包的女人。

★　★　★

卜技利加州大學中國同學會定於五月三日（本星期六）晚上八時在卜技利之華盛頓小學禮堂舉行一個五四紀念會。該晚節目豐富，計有學者演講，五四歷史圖片展示，新式話劇「這一代」及討論會。免費茶點招待，歡迎各界人士參加指導。晚會地址：

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有興趣之個人或團體，請電詢8484252　鄭君。

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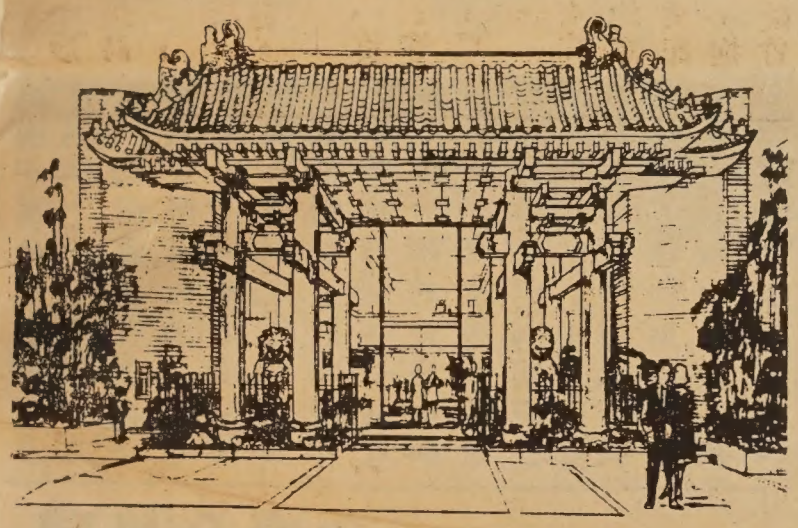

本會最新貢獻

特別儲蓄年息五厘二五

(一)自四月一日起每一千元單位存六個月者九十日即可得五厘二五年息不必等待三年

(二)未到期提欵按日複利由存欵日起至提欵日止計算存戶不受絲毫損失

(三)存欵滿足一年者按日複利年終利息高達五厘三九

(四)每戶均有政府機關保足一萬五千元險

(五)凡欲轉移其他存欵來本會者一律免費代辦手續

本會在華埠都板街分行六月底落成以前爲免致華埠顧客錯過良機起見現特在分行對街八三八號中國商業中心大樓舖面設立臨時辦事處歡迎各界及時儲蓄光臨指教

信託儲蓄貸欵會　副總經理
華埠分行經理　胡國良謹啓

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學習英語聲片

▲中英語會話精選
（英語粵語對答）
A Manual English-Cantonese Conversation
十二寸、二張、八元
郵費：美國三毫國外一元
此是最新出品，採用有效方法，經過教學實驗成功。發音清晰、準確、慢讀，由淺入深，先說一句英語，跟着譯述粵語，學習英粵語兩用。附送中英對照精印課文二本。內容均是日常生活必需之會話，適合東方人學習，易懂易記。初級中級合用。課文舉例如下：本身的事、找房子及房屋出租、學校和公園、問路、介紹友人、訪友、郵局、理髮、商店、銀行、巴士、警察局、火車站、送別、登岸……
每課分三部份：①課文概述②對話③生字發音複習。

▲視聽常用美國話講座
Let's Speak American English
十寸、六張、十六元
郵費：美國三毫國外一元
(1)根據在美國常見的事，常說的話，常用的字，以中英對照編成教材；(2)共三十課，分日常、交際、商業三類會話，另單字及成語達兩千句　插圖千餘幅；(3)美國名教授講讀英文，華僑教授講讀國語；(4)巨冊大字課本

▲中美生活會話
How to Speak Living English
十寸、三張、七元五毫
郵費：美國三毫國外一元
時代進化，日新月異，美國生活，多采多姿，此套唱片乃適應此需要而問世。尤爲難得的，是由淺入深，將初級、中級、高級的英文程度，熔合於一爐，一勞永逸。最新出品，特別介紹。
內容舉例：①基本常用句三十課（分類，每類十句左右）(2)實用會話五十八課，如介紹、進餐、約會、購物、吉辭、訪候、電話、生辰、旅行、遊覽、賽球、跳舞、攝影、音樂、新年、觀光日本……

▲中美商業會話
Spoken English for Business
十寸、二張、六元五毫
郵費：美國三毫國外一元
在商言商，商場的用字措詞，與一般會話有別。如欲招徠有術，增進商業利益，必備此套唱片。
內容舉例：共二十課，內有一鄉導、購物、給付收據及姓名地址、找續及計數、選擇貨品、價格、衣服店、傢具店、布料、酒、禮物、食品、餐館、分期付欵……

▲中美會話基礎本
English Basic Course
十寸、三張、九元
郵費：美國三毫國外一元
①是初級美國英語的良好教材，專家編撰，經驗教學成功，非常實用，吻合美國習慣。②爲華固初學基礎，特別注重文法，將八類字使用法納入會話中，反複練習。③共三十課，課文舉例：問候、數目、月日、時間、價值、家庭、郵政、商店、城市、鄉村、電話、醫藥……

▲中美會話應用本
English Applied Course
十寸、三張、九元
郵費：美國三毫國外一元
(1)是「中美會話基礎本」之續編，接續學習，則礎固業茂，便應付裕如了。(2)此是中級程度，共三十課，課文舉例：與西人談話的要訣、訪問西人家庭、食的禮儀、生日宴會、感恩節、聖誕節、旅行、問路、洗衣店、火車站、理髮店、租公寓、長途電話、醫生等，並有檀香山、舊金山、羅省、芝加哥、紐約、美京等地之見聞。欲學流利之英語，此爲良師。

▲英文國際音標
International Phonetic Alphabet
七寸、二張、三元
郵費：國內外均二毫
初學英文必讀，由ABC字母起教，到散字拼音，中英圖解說明，易識易記，日常合用。共十八課，特別指出美國話之音範。學完本片後；再學初級英語　而至中級，無師自通。

EAST WEST 東西報

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Kennedy: Six Co. story misleading, erroneous

Historical flight

INSIDE A SUPERSONIC JET? Part of the audience that packed Chinese American Citizens Alliance hall for the seminar given by Chinese Historical Society. (Kem Lee photo)

堅尼地否認改組經輔會

（本市消息）最近華埠日報發表由中華會館召開之「全僑代表大會」主席團訪問本市經輔總會主席堅尼地法官經過。該報導宣稱堅尼法官同意改組華埠北岸區經輔導會等情。

聞本區經輔會董事會主席旦努雲神甫爲此特訪堅尼地法官，探討眞相。據堅尼地法官稱：此項報導與事實不符。爰特授權旦努雲神甫發表鄭重聲明以澄清其立場，免致將來仍有誤會發生。

堅尼地法官並未認爲由中華會館於四月八日召開之「全僑代表大會」乃係眞正代表該區窮人之社區大會，彼更從未表示同意或支持該會議所通過之任何議案。堅尼地法官認爲現存之華埠北岸區唯一的反貧工作計劃的合法機構。彼特別指出該董事會本身有權決定其組織之席位，成份，代表資格及其選舉程序以及方式等政策。任何有關代表席位之討論，最後必須由該董事會自行決定。

堅尼地又稱任何有關該區反貧工作之推荐或建議，必須向該董事會提出，相信該董事會必予考慮。堅尼地法官鼓勵各區社團參加反貧工作特別强調窮人直接參預乃係絕對必要。堅尼地法官迫切要求華埠北岸區能從速提供一項用最民主方法由平民直接選舉代表的計劃，呈報經輔總會審核施行。彼特別建議最好將華埠北岸區劃分若干個地段，舉行平民普選，產生過半數平民代表。彼復指出在全部董事中，三個席位業經指定：一席規定爲市長委派，一席必須由青年選出，另一席位必須暫行保留，以備將來必需之用。其餘席位必須由眞正代表該區平民之團體担任。包括現有代表出席董事會之華埠與北岸區之平園及代表本區少數民族之團體，例如菲律賓人，義大利人以及黑人之團體。

堅尼地法官再度表示對華埠北岸區經輔會董事會主席旦努雲神甫之完全信任與支持。同時復命經輔總會對華埠北岸區經輔會將來舉行民主方式選舉平民代表參加反貧工作時予以全力協助。彼衷心期望此項建議將會獲得華埠北岸區經輔會一致支持和華埠北岸區一切社團的合作云。

獎學金慶會

（本報訊）美州華僑工程學會爲培植華僑子弟人材在工理學方面以求深造，經年來每年發給獎學金以示鼓勵及資助。今年之獎學金發獎晚會訂五月三日星期六七時至一時在漁人碼頭西比麗餐廳舉行。當晚有鷄尾酒會晚餐，繼由劉夫人導演時裝。後周彤華總領事及劉百昌法官發給獎學金七百元。受獎榮譽學生爲士木工程系之鄺標晃君，朱惠良君，化學系之馬羨廉君及數學系之朱約我君。發獎舞會至晚上一時，歡迎各界踴躍參加以成善學餐券每位八元半。有意參加者請電三三四五〇四六或三三二一七四問詢云。

羅省通訊

（羅省消息）自本市黑人佔多數之中學發生動亂以來，教育局即採「不分區報名進校」制度。希望黑人學生分別進入其他各區白人較多學校，以免集中三數學校而助長暴動之爆發，但上週已宣佈此計劃完全失敗。現已回復舊日分區制。

聞教局中人謂此新法行後，甚少黑人轉入別校。但在黑人過半數學校之白人及東方人則乘機轉至別區上課，使種族分隔更形嚴重，故迫得立即取消新制云。

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